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sort of way;  
I'm never tired of meetin' the friends I've  
known for years  
And I get the most from livin' when I'm  
sharin' smiles and tears.*

*Life without the friendly greetin' of the  
folks I know so well  
Would be a lonely kind of life, just an  
empty sort of shell;  
About all that I'm askin' at the closin' of  
the day  
Is a chance to do my livin' in a friendly  
sort of way.*

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VOL. 44 FEBRUARY, 1949 No. 2

**ON GROWING OLD** Grow old with me is an invitation of youth which age should be reluctant to refuse. It promises worth-while fulfillment of a New Year wish.

The vision of youth stimulates the memory of age to usefulness. Through this fusion may be established thoughts and projects — which are the realization of dreams — for the benefit of future age. Lit by the very intensity of youthful vision, the fires of enthusiasms may be utilized to illuminate the places which memory discloses as too dim to light the way through seeming failures to success. Always the best is still to be realized; but it is the privileged duty and should be the cooperative purpose of both the young and old to bring the best to pass.

The way to be really happy is to be unselfishly so in active contemplation of the welfare and happiness of someone other than yourself; and, by getting the most out of life by being useful to others, is one certain way to prolong life.

Life may be lived in so many joyous ways to advance the destiny of mankind. Alertness, activity, a cheerful interest in others constitute gain, but indifference, apathy, grouchingness, and idleness are costly losses.

The course of human events is channeled by those who do otherwise than waste their leisure hours and years.

Age may be happily active; may aid by giving direction, by controlling youthful impulses known to be misguided, and by pointing out the way which the years have established as right. Thus maturity may imbue youth with the courage to act boldly and decisively in its efforts to accomplish aright; to emerge even through failures which have followed failure into desired achievement, not, as an objective, to have youth pattern its life by the past, but to prevent painful growth by urging, through precept and in practice, the avoidance of wrong, both in method and in performance.

Age may aid youth in avoiding pitfalls, and youth, with its enthusiasm and vision, stimulate age to constructive activity. The prospect proffers a mutual advantage and happiness.

Youth, admonished, may not seem to heed, but, although it is true that some seed shown by the wayside may be choked by the growth of weeds, other will fall on fruitful soil and produce after its kind. A mere handful of disciples promulgated the teachings of the Master.

Those who have frequently raced death, those who seem to be constantly under sentence of death, should have a clearer vision of the resuscitating power of Truth and become convinced that Life cannot cease, but is a continuing process into times beyond any concept of time. The years grow old, but cannot die.

Age, if it contemplates termination, does not anticipate courageous achievement but is, instead, mostly reminiscent, exists in the past instead of living in the present for the future. If it does doubtfully look forward, it may be with regret or even fear. Hope is abandoned in contemplation of a death which is annihilation; that is, at best, a resigned awaiting of the end which does not indulge even a hope of beginning again — of obedience to the order, "Carry On!"

But old age may be purposeful. It possesses a mental worth which is a wealth that should be wisely invested for the future, amature experience, condensed, set up, and utilized as a guide post for those who shall thereafter travel the same road. Youth, following in the footsteps of age, should find its path easier.

Physical limitations and enforced leisure hours — the accumulated sabbatical years of life — should be accompanied by mental alertness which itself shows no bad effects from age, but ensures more ripe opinions, sounder judgments, greater certitude in verities, and a desire to establish them through self-sacrificing and unselfish service.

Age should maintain a constant contact with youth, and, as with individuals, so with any organization composed of men who are growing old. Such an organization should contact youth or at least the ideas of youth; should intimately concern itself with youthful vision, not in retrospect but by collaborating with contemporary youth, and so bring mature thought to balance and and to strengthen, hasten perhaps, the realization of whatever of good has been thus projected.

With folded wings, symbolizing the unknown, the New Year poises in its flight of possibilities for you. If your desire is to benefit and to bless, the New Year will bring happiness to you and to those whose happiness depends on you. Its fitting should be easier, not more difficult, because of the experience gained through the years that have taken flight.

The birth of the New Year is but a division of time; a part of the Now of Eternity; a recording of passage. The years that have passed are not dead; and the more each lives in the years that have gone before the lustier the infant New Year.

With scythe resting upon shoulder, having garnered its harvest, the Old Year cannot remain idle. Its storehouses are crammed for future use. Time is eternal, and each year must give to all the others its need of

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unfolding wisdom, of accomplishment, and of progress. Time should be neither a thief nor a cheat.

Debtor to the past, the present must discharge its obligations to the future always.

The aged years should not, with wings and vestments picturing a bedraggled departure, turn their backs with indifference to the new. Both must cooperate, else paths previously traversed with perhaps pain and loss will have to be again ascended and the same measure of progress paid for anew.

The possibilities which each New Year has at its birth may be the more readily achieved through the

aid of the years which have gone before; and any other course means futility and frustration. There is no death of the years. Their living value may best be emphasized through cooperation of the oldsters with the youngsters; which is one way to remain youthful and yet be wiser than that day and generation.

As with the years, so it is with the youth and maturity of the peoples whose lives are so unavoidably influenced by the events of their passing. Each must cooperate with the other for the greatest good of all. — *Harry E. Grant, San Carlos, Calif., in The New Age.*

## MYSTERY

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Freemasonry is the oldest society in the world.

Many people believe that it is the oldest institution in the world.

It is older than any country, any flag, any organization except the church, and those who point to undoubted ancestries of Freemasonry in Rome and Egypt have some reason for their belief that it is older than the church.

Long life denotes great vitality. The elephant, the great redwood tree, certain turtles which live long compared to man's three score years and ten, all possess unusual vitality. Long life in any human institution presupposes a life spark of strong virility; some governments, and the idea of human liberty in Magna Carta are instances.

Freemasonry, then, must have a vitality, a potent virility, otherwise it would not have lived its five hundred and fifty years since the Regius Poem (our oldest document, dated 1390) or its two thousand years, if we believe that the Comacines were children of the Roman Collegia who in turn were children of a philosophy and a teaching of builders and masons of a still more hoary age.

The great mystery of Freemasonry is its length of life. What is the secret which has kept it alive all these years, when almost all other institutions of human origin have passed away?

It is difficult to discuss any subject intelligently without first agreeing on the meanings of its terminology. And all who read know the difficulty of defining Freemasonry, except with some such poetic phrase as "a system of morality, veiled in allegory and illustrated by symbols." That definition is good enough as far as it goes, but as it can also be applied to other philosophies and beliefs, it does not go very far.

Yet some definition is necessary if we are to get anywhere in an inquiry, since it is obviously impossible intelligently to discuss the spark of life of something if we cannot say what that thing is.

So for the purpose of the movement, let us agree that Freemasonry is a philosophy by which men live. The dictionary defines philosophy: "the general principles, laws or causes that furnish the rational explanation of

anything; the rationals by which the facts of any region of knowledge are explained."

So we have "Freemasonry is a system of thought which furnishes a rational explanation of life."

Now we have to define "life" and here each brother must supply his own reading. To some, life is eating, sleeping, working, loving, dying. To others, life is a quest, a battle, a struggle, a contest against nature or circumstances. To yet another life is that which provides a home for the spirit.

But the definition of life seems to matter little since all fit with "Freemasonry is a system of thought which furnishes a rational explanation of life."

It furnishes a rational explanation of the life which is purely physical; man eats to live, lives to eat, works a while, dies in the hope of a life hereafter. Freemasonry dignifies and exalts labor, teaches a life everlasting, and of helping hands to others on the way.

It furnishes a rational explanation to him to whom life is a contest, a quest, a battle. Those who hunt for that which is lost, those who compete with nature, those who fight circumstances and call it life, find in Freemasonry a promise of success for the quest, a staff of knowledge for the competition, a strong arm of virtue taught for use as armor in the fight.

It furnishes a rational explanation to him to whom life of the body is for the sole purpose of providing a vehicle for the spirit. Freemasonry is concerned with things of the spirit; of men's relations to Deity, of his duties to God, to country, his fellow man.

But even with an agreed upon terminology which is understandable, we must delve deeply indeed if we are to find the vital spark which has kept this particular philosophy alive while a thousand others were born, lived their allotted span and passed into the limbo of forgotten things.

Note that the question is not why men *become* Freemasons, but why they remain Freemasons, cherish Freemasonry, pass it on to their sons and their sons' sons forever. Men *become* Freemasons for the same reason that they join in a hundred other activities; from curiosity, from a desire to serve, from a hope of material and business success, because a reverend father was a



Mason, because of loneliness and the desire for company, because their friends are Freemasons, and so on world without end.

They remain Freemasons and love and revere Freemasonry also for many reasons. But only one, in all likelihoods, is that which contains the vital spark of life which has kept Freemasonry alive for uncounted years.

Is it ritual? The essential human need for ritual is in itself a mystery, but it is too much a commonplace to seem so. Psychologists have worked out many chains of thought intending to explain man's fondness for ritual making and using. None of them seem wholly satisfying; perhaps the reason for the deeply human need of ritual is too far buried in the ancient history of the race for resurrection. One "reason" explains it as our human desire to connect a cause with an effect. Man sees lightning, hears thunder, watches the storm. There must be a cause; he tries to invent one and, behold, the early religion of nature worship is born. Ritual preserves, amplifies, explains. Quoting Right Worshipful Brother Joseph Fort Newton: "Ritual is the desire, if we may not call it instinct, by which man is led to 'seek to complete the sequence of cause and effect when an effect is experienced.' In other words, in his rituals man is seeking to spin and weave a tie uniting cause and effect; that is, trying to find the connection in things. It is a quest after the sequence of facts, the relation of events, as over against the awful miscellaneousness of mere chance, in which forces move haphazard. Even Fate is better than Chance; at least it implies order, direction, control in the nature of things which, if men follow it, leads to freedom and power. Ritual, then, is man trying to interpret his experience, flinging across the gap of life a network of meaning—his effort to escape from the most terrifying of all fears, that his life is at the mercy of caprice, the sport of whim. In his ritual he dramatizes what he thinks the meaning of life is, acts out its law as he knows it, endeavoring to bring himself into harmony with the order of the world, and thus to be at home in it."

Masonic ritual is so permeated with the idea of the Great Architect that no argument is needed to convince that it explained to its originators the relation between Deity and building for, and in honor of, Deity. Masons built Cathedrals; in ashlar and square, in rule and plumb, in gavel and maul they saw symbols of the moralities they practiced in the name of the Most High—the result was expressed in ritual.

But to assign ritual as the reason for Freemasonry's vitality is to enter a contradiction. A thousand cults, religions, societies, ideas, philosophies have had ritual, all, doubtless springing from the same inner human need of formal expression of the inexpressible. If ritual is Freemasonry's spark of life, why have other institutions, also with rituals, not survived as long?

Men love Freemasonry for so many reasons they cannot be cataloged. To many it is a chance to dress up and wear a jewel, a satisfaction to be of worth and value in a small field when life has denied them prominence in larger spheres. To others it is a garden of friendship,

where a man may pick and wear the flower of personal intimacy with others of his kind. Some like Freemasonry for its fellowship and "big nights," its joyful "eats" after Lodge, its social features. Others enjoy its touch with antiquity. To many it brings a sense of importance to belong to that in which Washington believed, which Lafayette revered, which Benjamin Franklin embraced. Some men belong to Freemasonry as a duty to father, grandfather, great grandfather, all of whom were Masons.

But none of these reasons explain in the remotest degree the persistence of Freemasonry—Freemasonry which has been "killed" or "died" so many times in history, always to spring alive again at the first opportunity. Persecutions have disrupted Freemasonry; laws have forbidden it; Dictators have stamped it out—for the time. But always in the secret recess of men's hearts it lived, to come into the open and vigorous growth again at the first chance. Be sure its rebirths were for no simple reasons explaining why men love and cherish the Ancient Craft.

May the secret be found by differentiating between the Freemasonry which is organized as a Craft, and that which is a spirit in men's hearts? For there is the Freemasonry of Lodges, Proceedings and records, bills and dues, banquets and entertainments, books and charts, regalia and charities. Behind these is the Freemasonry of the spirit, just as there is religion behind theology.

"Obviously we must have a line between religion and theology. One is the train of life in its warmth and radiance, its joy and pathos; the other is a system of reasonings and conjectures, symbols, and traditions by which man seeks to justify, clarify, and interpret the faith by which he lives. Religion is poetry; theology is prose. It is the difference between a flower garden and a book of botany, a manual of astronomy and a sky full of stars. Theology is valuable but not indispensable. As one need not know the facts of botany in order to enjoy a bed of violets, as we do not have to fathom the mysteries of theology in order to live the religious life. Many a man who has only a dim idea of what it means to love God is really doing it all the time, in the best of all ways, by lending a hand to his fellow along the road." (*Religion of Masonry*.)

If the last sentence may be paraphrased: Many a man who has only a dim idea of what it means to practice Freemasonry is really doing it all the time, in the best of all ways, by being a brother in fact to those who are brothers in the Craft.

Yet even if we settle on the spirit of Freemasonry, its inner meaning, its deepest truths as the cause of its long life, yet have we not explained it, for we have not tied these in with an urge so powerful that life without its satisfaction is not possible. Men by the thousands have lived and worked and accomplished and died who never heard of Freemasonry, let alone belonged to it! Whatever it is of Freemasonry which is immortal, fundamental, without which some men cannot live, it is not universal.

And here, perhaps is the clue—it may be the only clue—by following which we may arrive at a conclusion

which satisfies both mind and heart. Freemasonry possesses something which *some* men cannot live without; therefore *these* men have preserved and cherished it for all its long life. But others need it not, or, if they have the same need, satisfy it in other ways.

"These is in human nature a spiritual quality, by whatever name it is described, to express which some contrive theologies, others write rituals, and others sing anthems. It is a part of our human endowment, at once the fountain of our faith and the consecration of our labor. It emerged with man, revealing itself in love and birth, joy and woe, pity and pain and death, in the blood in the veins of men, the milk in the breasts of women, the laughter of little children, in the ritual of the seasons—all the old, sweet, sad, happy human things—adding a rhythm and a pathos to mortal life. Older than all creeds, deeper than all dogmas, it is a voice out of the heart of the world, the account which life gives of itself when it is healthy, natural, and free." (*Newton*.)

If the answer to our question is anywhere to be found, it is here; in this deeply buried, fundamental, continuous yearning hunger of all men for God.

Freemasonry leads her sons to tell themselves about God.

Freemasonry preaches no religion, has no theology, offers no doctrine, writes no dogma. And in this she

is wiser than a seer. The spirit of Freemasonry seems to recognize that there are truths of God which no man may tell another.

Freemasonry's symbols; Freemasonry's gentle teachings; Freemasonry's spirit, all lead her brethren to think of these things and to preach and teach of the Great Architect, each brother to himself, not another.

*Freemasonry's vital spark of life is here; she causes those who love her to tell themselves these truths of Deity which no man may tell another.*

#### WHY?

They ask of me, who know not, that I tell

Why free men, willing, love the Mystic Tie.

A task more easy, did they bid me try

To paint the deep-toned ringing of a bell,

The love song of a bird, the violet sky,

The sunset's glory, yet awry

My words phrase but a husk, a hollow shell.

Until men ask, I know. But then words fail.

Too clear for reason, as too plain for speech,

Though worn above the heart for all to see,

To none may one the secret bond unveil;

I read alone, as each reads but for each

The inner meaning of the mystery.

The perfume of a rose. Though I know well

## JEAN SIBELIUS

LEROY V. BRANT, 32°, K.C.C.H., San Jose, Calif.

Brother Jean Sibelius, the world's ranking composer, has been for the past twenty years the Grand Organist of the Masonic Grand Lodge of Finland, a title which he still holds at the age of eighty-three (December 8, 1948). I visited him the summer of 1948; had the pleasure of spending two days with him, and, because I am sure that Masons wherever *The New Age* is read would be interested to know of this great Mason and great man and patriot, I give this brief account of that visit.

It was my wedding trip. Sibelius, with whom I had corresponded for almost twenty years, hearing of my marriage, cabled me an invitation to spend a portion of the wedding tour with him in Finland. Since I had long wished to meet him, I was happy so to arrange things, especially as Ruth is a lover of music and was wild with delight at the prospect of meeting the man whose music she had so ardently loved.

Sibelius is well; he bears no scars of the world war except the spiritual scars. These, however, are plentiful. When he speaks of the Russians, his eyes flash. "We have been blamed for fighting Russia when she had allied herself with you," he said. "But today you know what Russia was and is. She is an insatiable political maw, which would swallow up all the world if she could. Look at the cottages below. (Just below the hill on which Sibelius' home stands is a wide-spreading

meadow, reaching down to a lake, and on this meadow are rising literally hundreds of cottages, primitive, tiny, for the displaced Karelians.) There the Karelians are to live. They were the residents of the Karelian peninsula we were compelled to cede to Russia last year. They were given, by Russia, the choice of remaining in their homes under Russian rule, or giving up their homes forever and moving into Finland proper. To a man they gave up their homes; they are coming here by the thousands. We must take care of them for humanity's sake and because there are so many Masons among them." He paused. "Yes, I have found many Masons among them. I have met a good many. Finland knows the doctrines of Masonry well, for with us the spirit of liberty has been kept alive for a thousand years by Freemasons. First under Sweden, then under Russia, the Finns have been oppressed for a thousand years, until at last we became free in 1918. Today Russia would rob us of that freedom. I have been told that your George Washington was a Mason. Finland has had her Washingtons, too."

In the eyes of the average Finn, Sibelius is almost like a Washington. On the occasion of the first playing of his "Finlandia" the country was still under Russian rule, but so strongly was the patriotic fervor of the listeners aroused that for more than two hours the audience experienced a patriotic frenzy in which the participants



sobbed, screamed, and cried out against oppression. The Russian Government later forbade the playing of "Finlandia."

Brother Sibelius rarely goes to town now; his advanced age makes him chary of spending his strength. Yet he is strong; he walks up and down the hills of his tiny estate with a vigor that put me to it to keep up with him. He carries a sturdy cane, which he never uses. He has his own teeth and excellent eyesight, never using glasses. During the war he kept his large-bore hunting rifle at hand and whenever he heard the sound of a Russian bomber's motors he rushed out with the rifle, and took shots at the plane if within target distance. Regretfully he acknowledges that he does not know whether or not he ever registered a hit!

I was privileged to visit the lodge room (not the Lodge) where Brother Sibelius was raised. Brother Martti Simila, conductor of the Finnish National Orchestra, arranged that Brother Fritz Kurton, one of the most active Masons in Helsinki, should show me points of Masonic interest in the capital city. I was, therefore,

permitted to visit the beautiful lodge room where Sibelius received his First and Second Degrees, and also the inner sanctuary where, according to European practice, he received the Third in a different room. I was even permitted to photograph certain parts of those rooms.

Brother Sibelius was profoundly impressed by the Masonic presentation of those truths which spiritually he had always sensed and, accordingly, he composed the entire music for the first Three Degrees of Masonry. This music is now in use in certain New York Lodges.

Spending a second day with Sibelius, our talk veered from music to Masonry. And on that day the world's greatest composer sent a message to the Masons of this free, fair land:

"Masonry is not dead in Finland. I think it is not dead in Europe. Masons freed Finland from Russia, as they freed your country from England, as they freed France from the rotten monarchy. It seems to me that truth never dies. It seems to me that Masonry is truth, and will never die."—*New Age*.

## DROPPED, N.P.D.

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What to do about those who are separated from their Lodges by failure to pay dues is a perennial and a difficult question, which most (not all) Lodges face every year.

These are two aspects to the question; the prevention of dropping; the cure for dropping.

A Lodge gains members (1) by raisings (2) by affiliations (3) by reinstatements of members previously dropped for non-payment of dues.

If the sum total of gains exceeds the sum total of losses, the Lodge thrives and grows. If the reverse is true, the Lodge diminishes in size, resources, power and prestige.

A Lodge has some control over all three ways to increase membership, but some control over but two ways to lose membership (as there is nothing it can do about deaths) and therefore has a three to two handicap before attacking the problem.

It may be argued that a Lodge has no control over the petitions it receives as no member has moral or Masonic right to attempt to secure petitions. Masonry asks no man into its ranks. He who does not seek Freemasonry of his own free will and accord is robbed in the beginning of a right in the fraternity—a right he possesses from the first instant he thought of it; the right of free choice.

Nevertheless a Lodge does have some control. Where two or more Lodges possess concurrent jurisdiction, one may and often does receive more petitions than the other. The reason is that one lodge is more alive, does better work, makes its meeting more attractive to its members, and thus attracts more petitions.

A Lodge may—and many of them do—once a year

arrange programs for brethren and their friends; a ladies night; a father and son night. Such functions, if well planned and effectively conducted, do show a pleasant social side of the Lodge which may result in petitions. So the statement that a Lodge has some control of all three ways of making gains, while control over the causes of only two losses, must stand.

While a Lodge may gain from affiliations, those gains are offset by some other Lodge or Lodges having lost by dismissals. These losses and gains do not balance since not all who dimitt join again. A hundred men may dimitt from a hundred Lodges; 90 of them may join another Lodge or Lodges, but 10 will never again knock at the door, so a balance between dismissals and reinstatements is never effected; it is always, in the last analysis, a loss.

Only two classes of members owe dues to a Lodge: (1) those who can pay and do not; (2) those who cannot pay and do not.

No Lodge worthy of the name ever intentionally dropped any brother who could not pay his dues.

Therefore, brethren dropped for non-payment of dues are dropped only because they *will* not pay. By refusing to live up to their obligations *they drop themselves*.

The only action a Lodge may take to preserve membership for a brother who cannot pay, is to pay for him. Whether this process is called "carrying" or "remitting" or "paying," the rock bottom fact is that when the Lodge continues on its roll a member who has not paid his dues, the Lodge is actually making a charitable appropriation and the brother whose dues are remitted is the recipient of Lodge generosity.

When a Lodge does not pay the dues of the brother who does not pay for himself he is dropped . . . but he drops himself because the remedy was in his own hands.

The first attack on the problem, then, would seem to be to convince the brother who can pay, and does not, that he does not wish to be dropped.

There appear to be several ways to do this. First, by an appeal to his pride. There are certain inescapable consequences to being dropped, which, once they occur, can never be changed. The record cannot be expunged, any more than the fact that a man was once raised a Master Mason can be expunged. The record stands.

Does the brother who is about to drop himself know that permanent record of the fact is printed in the *Proceedings* of some Grand Lodges to stand for all time in hundreds of libraries? Does he know that his name, coupled with his failure to pay, is forever in the minutes? Does he know that reinstatement cannot change these records? Does he know that if he is dropped for a certain period of time, he must again pass the ballot if he is to be reinstated? Does he know that being dropped compels every other Masonic body to which he belongs also to drop him? Does he know that being dropped definitely hurts his commercial credit in banks, in which he may want a loan; with merchants, from whom he may desire to purchase on a time payment plan; with his employer, and his associates? Does he know that the Mason dropped for non-payment of dues has no right to Masonic burial? If he does not know these things, telling him of them may have a salutary effect!

A second method of preventing a brother from dropping himself is the direct opposite; instead of laying the consequences before him, entice him to remain by showing him the advantages of membership.

Has he reflected that he has paid a substantial sum for the privileges of membership, which sum is now about to be lost forever? Does he know of the very attractive program planned for the next year? Is he willing to be left out of social activities which may have been planned by the Lodge, not only for his own sake, but for that of his family? Does he desire his reputation to be one to imitate, or one to be held up as an unworthy example to his younger brethren? (The honest way of getting out of a Lodge is to pay all dues to date and request a dimitt.)

The most effective way of preventing any droppings, of course, starts early, when the brother is raised; that method is to bring him into membership in a Lodge which is so attractive, which provides so much for its members, which puts on such good degrees, which provides such interesting and instructive Masonic occasions for its members that none are *willing* to be dropped.

The second aspect of the question concerns a Lodge as deeply; what can be done to retrieve those who have dropped themselves and are no longer members?

Much can be done; much should be done. But it takes a *real* Master, a *good* committee, some *interested* members and a lot of *work* to do it.

The average normal reinstatements, in proportion to

droppings N.P.D., are approximately 33 1/3 per cent. This is only true when the statistics of many Lodges for a considerable period of time are considered. An individual Lodge may have a much higher, or a much less percentage, due to local conditions. It has been proved time and again, when a vigorous campaign has been waged among brethren dropped N.P.D. that fifty per cent of the two-thirds which normally would not come back, can be salvaged by proper methods.

What are proper methods?

First, a Lodge meeting in which the membership present can be enthused over the idea of a campaign to secure payment of back dues and reinstatements. A committee not backed by Lodge enthusiasm soon "bogs down." A committee may work, at the command of a Master, but if not given Lodge support soon come to feel they are being made the goats of lazy members too willing to "let George do it." Get the Lodge enthused and willing to help and a good committee can do much.

The committee should have decided for it whether it is to be stiff or lenient; this requires Lodge action. Shall the committee demand the whole amount of unpaid dues? Or is the Lodge willing to offer any inducement, and say to the dropped brother "you can apply for membership on payment of one-half of what you owe." (Or one fourth, or by paying one year's back dues, or without paying anything.)

The committee may begin by surveying the ground to be tilled. How many years back is the effort to reach? Having decided that only those dropped within two, or within five, or within ten years are to be approached, make a list; names, addresses, amounts owed when dropped. This list must then be culled; some of the brethren have moved away; some have died. The names which remain are the targets at which the Committee will shoot.

What ammunition they will use depends upon the reasons which caused these brethren to allow themselves to be dropped.

In many cases no known reason can be assigned. But in some case the reasons are known; a personal quarrel, a fancied slight, a lack of interest caused by an unrealized ambition, etc.

These facts, if known or ascertainable, are valuable to the committee which now divides the names of the final list into as many groups as it has members; each takes an equal number and then through personal contact with the membership, discovers which brethren best know the delinquent ones.

The first and most important contact is through that brother who first proposed for membership the brother who is now delinquent. Brother A brought Brother B into the Lodge; Brother B now fails to pay his dues. No plea, argument or representation made by any brother is apt to be as powerful as that presented to B by A. If it is at all possible, the first signer on a petition should be asked to see his delinquent candidate and persuade him to pay his dues and come back into the Lodge.

But it may not always be possible. Deaths, removals



from the locality, illness, may prevent Brother A from working on Brother B.

The next best point of contact is through personal friends. Suppose Committeeman A finds that Brother Q is well acquainted with Brother X, who was dropped three years ago owing four years dues. Committeeman A and Brother Q call on Brother X. Committeeman A makes the Lodge proposal; "you can reinstate yourself, if you can pass the ballot, by paying just one half of what you owe." Brother Q offers a personal appeal; "The Lodge never seemed the same to me after you left." Committeeman A uses perhaps that argument which never before has had so great an opportunity as now, when the nation is engaged in a war for survival: "Masonry is doing a great work for our soldiers and sailors. We need you. We need your support, your influence, your dues. Forget all the reasons which once seemed good to you, as to why you let yourself be dropped—come help your Lodge uphold the Flag—express by your Masonry your determination to help the nation."

If committeeman A and Brother Q are good at their jobs; if their appeal has been friendly, courteous, helpful—(never scolding, fault finding, critical)—Brother X may yield then and there. But if he does not, do not give up. Wait a week and have Committeeman C go to see Brother X. He should go all over it again, using other and new argument; "Brother X, the Lodge is going to stage a play this spring. We know what a superb amateur actor you are. And we are so anxious to have you come back, we are glad to forget all about the dues you owed—come back and help us." Or any other argument that fits.

If Committeeman C can't succeed, have Committeeman D try it, and E and F also . . . if five visits of from six to ten members of the Lodge cannot move Brother X he is probably immovable!

Sometimes a brother who will not yield has a reason he will not tell. His feelings may have been hurt in Lodge. At sometime he may have felt slighted; he may have had a personal quarrel with some member. If any such causes of being dropped can be developed, the attack should be focussed on remedying the trouble. Old animosities which live and thrive in darkness and silence often shrivel up in the light of sane and sympathetic discussion.

The Committee on dropped brethren should meet frequently during the campaign; they should report to each other not only what brethren they have seen, but also what arguments were used and how successful they were. The experience of each is of value to all; moreover, if failure must be reported, a second, a third, a fourth committeeman must take the assignment to see the dropped brother the previous interviewer could not move. The Committee is wise which never sends one brother alone to any brother who has been dropped. One man is as good as another and is apt to feel so; few of us can as well resist the appeals of two as we can of one. Moreover, travelling in pairs two members of a committee give each other encouragement and moral

support and create in each other enthusiasm for the work they have undertaken.

The original committee selected to formulate plans and plan the drive should not ask too much of each brother they select to help. A member enthusiastic over the idea may well be discouraged if he has too many delinquents assigned to him at once. Ask him to see three or four and he will usually do it gladly. Ask him to visit a dozen or twenty and he is apt soon to lose his enthusiasm.

The plan here outlined works.

But it does not work itself. It is not enough to plan; the plan must be carried out and carried through. If it "hogs down" with the second visit to the brother who is wanted back, it will fail. But if a Master can be enthusiastic; if he can put the fear of failure and the confidence of success into a committee; if he can inspire his Lodge to back the committee not only with words but with helpful assistance, a goodly proportion of those dropped for N.P.D. can be brought back, as has been demonstrated times without number.

Do not attempt this work either by mail or telephone. Both methods are attractive—to the lazy committeemen! But they are not one tenth as effective as the personal interview. It is far easier to fail to answer a letter, to say "no" over the telephone, than to resist the arguments and appeals of two earnest men who may also be friends.

The most important instruction the committee can receive and the one vital factor in their appeal concerns the only method of argument which has any chance of success.

The approach MUST be kindly, brotherly, friendly. There must NEVER be any hint of reproach; never "You know, Brother A, after all, you promised to pay—do you want to be a promise brother?" Such a speech merely arouses resentment. Deep inside, many a man who has been dropped when he could pay reproaches himself: therefore he expects the committee to reproach him. Finding their attitude wholly different, and that he does not have to defend himself, is the best "softening" a prospect can have.

The appeal should be that the Lodge needs you, the brethren need you, we need you. You can help; you can aid us to help the country; you can do a lot of good among the younger brethren! Never strike the note of how badly he needs Masonry or how much he is wronging it by remaining outside. Human nature is pretty much the same the world over. While men are men they will be—some in greater, some in lesser degree—amenable to flattery, to deference, to the thought that they are necessary. Be not ashamed to use a little good psychology! The committeemen are not out to "put over" a deal, to "sell" something, "to get the name on the dotted line." But there is no reason why the same methods which succeed in commercial life may not be used in fraternal life!

If it were an easy job, it would hardly be worth the doing.

One more matter needs attention: having brought

back the prodigal sons of the Lodge, they are to be kept from wandering again, or it is all to do over.

The one and only way to keep them is to make the Lodge worth while.

To many the mere fact of belonging; the right to see a degree; the thoughts of being a part of the Fraternity is enough. But others want more; more entertainment, more chance to take part, more good times, more Masonry in Lodge.

If the Master is sufficiently on his toes to appoint, inspire and put to work a committee which really works at the task of recovering the lost members, he should

## THE SO-CALLED CHINESE GRAND LODGE

By WILLIAM B. PETTUS, 33°, President of California College in China, Peking

(In a letter accompanying the following article Brother Pettus stated that this is a copy of the report he prepared for the Grand Lodge of Massachusetts and the Grand Lodge of England. There are five Grand Jurisdictions operating in China. There being no Grand Lodge of China, it is open territory. The particular lodges there are fathered by the Grand Lodges of England, Ireland, Scotland, Massachusetts and the Philippines. Each of these include excellent Chinese in their membership. Not a few of the Chinese brethren have become Masters of their respective lodges. The records made by the Chinese brethren are excellent.)

From time to time in the past, Masons in China, India and elsewhere have written along these lines, Brother Pettus states further, and unless you have spent much time in the Far East and can therefore write from personal observation, it is difficult to add anything to what is already known.)

At 476 Avenue Haig, in Shanghai, China, there is an attractive three-story building and until recently there was a brass signboard on the gate reading: "Chinese Free Mason." Another sign on the same gate reads "Wootsu Memorial Building," which means that it is the memorial building for the Five Ancestors. The Five Ancestors are the patron saints of an organization which includes hundreds of thousands of Chinese living in China and in all parts of the world to which Chinese have gone.

Fifty years ago, foreigners coming in contact with this organization stated that they believed this to be the Eastern branch corresponding to the movement known as Freemasonry in Western countries. A closer study, however, of the organization has shown that it has no historic connection with the Order of Free and Accepted Masons of Europe and America; but that it originated in China in the seventeenth century with a group of militant Buddhist priests who aided the Manchu imperial house but were later treacherously attacked by representatives of the Manchus. The survivors of this attack are the five patron saints of the order, which for two centuries devoted its energy to the overthrow of the Manchu dynasty and the restoration of the political control of the country to the Chinese.

also be clever enough to plan interesting meetings and carry them through.

There is nothing the matter with Masonry; there is nothing the matter with its Lodges. The matter with both in any specific instance always boils down to the question of leadership, sustained and interested planning, enthusiasm for the fraternity and the Lodge. Given these and members will not drop themselves; begin with these this year and many and many who have dropped themselves will return—and be happy in their homecoming!

Since the overthrow of the Manchus by the Chinese revolution of 1911, the society gradually has been developing away from its political activities into a benevolent, fraternal society devoting itself to the moral welfare of its members, to the promotion of industry and commerce and to the cultivation of better international relations. It also has begun charitable and relief work for the benefit of members. These things afford interesting parallels to the history of Masonry, which keeps itself free from political activity in countries where there is political and religious freedom.

But all well-informed Masons know that in many parts of the world the freedom of today is the fruit of the work of Masonic lodges in the past.

The organization in Shanghai, which is known as "The Chinese Grand Lodge," dates only since the revolution of 1911, and is the international headquarters for a group of organizations which were formerly more loosely related and whose work and rituals have varied from place to place. During a recent visit in Shanghai with the Grand Master, (whose jurisdiction is the whole world), we learned that—like the Sovereign Grand Commander of the Southern Jurisdiction of the Scottish Rite—he was elected for life and enjoys very extensive powers. We asked him why his organization, which has no historic connection with Freemasonry, should use the term "Free Masons" in its English title, and pointed out to him that this would lead some people to regard them as imposters. He replied that they had no desire to deceive anyone and that they had not assumed the title "Free Masons" but that in various parts of the world when they were questioned by Americans and others regarding the nature and work of their organization, their description of themselves (without using the words Free Masons invariably produced the exclamation on the part of their hearers, "Oh, you are Chinese Free Masons." It was the inquirers who gave them that appellation and not they who assumed it.

The Grand Lodge of Massachusetts recognizes the following landmarks as indispensable characteristics of a Masonic Lodge:

A. Monotheism, the sole dogma of Freemasonry.



- B. Belief in immortality, the ultimate lesson of Masonic philosophy.
- C. The Volume of the Sacred Law, an indispensable part of the furniture of a Lodge.
- D. The legend of the Third Degree.
- E. Secrecy.
- F. The symbolism of the operative art.
- G. A Mason must be a freeborn male adult.

The above list of Landmarks is not declared to be exclusive.

The CHIH KUNG TANG, or Public Weal Association (to give them their rightful title), lacks most of these ancient landmarks:

A. They pay respect to Kuan Yu, the God of War, who is a deified hero of the Three Kingdoms. They also do homage to Buddha, who may be taken as the incarnation of Chen Ju or Ju Lai, who is often regarded as the Absolute in the Deity. But there is no evidence that belief in one Supreme Being is required of members in the CHIH KUNG TANG.

B. They do believe in Immortality; and their ritual resembles the Egyptian Book of the Dead, and the progress of the soul after death. In this it resembles more the so-called higher degrees than it does Craft Masonry.

## HALL OR SANCTUARY—WHICH?

Masonry is a way of life—a system of morals in the broadest sense—portrayed or exemplified by symbols and ceremonies and explained by beautiful language. In large measure the strength and effectiveness of the fraternity is determined by the understanding members have of this symbolic and ceremonial teaching. Without constant awareness of what everything attached to the craft means and minus heartfelt appreciation of this significance, full practice of the principles of the brotherhood becomes difficult if not impossible.

Because the work of the lodge may degenerate into a more or less stereotyped form and the furniture within it along with all of the paraphernalia employed to teach its lessons sometimes lose the reverence which has been attached to them from antiquity, the lodge and its associations may fall from the high plane of a sanctuary to become merely a hall or meeting place. It is in that possibility we should first look for the cause of non-attendance and waning interest.

When the Masonic apron becomes only a garment that must be put on before one may enter a lodge of Masons, when the room itself is only the space above the drug store, when the altar and chairs are overlaid with dust and the three lesser lights are only a lamp stand, the jewels simply gadgets that certain officers wear, and the W.M. only Jim Jones, the coal dealer who wouldn't slip us an extra ton of coal—then the ancient spirit of the lodge is gone and the place is no longer a sanctuary—it is just a hall.

When that happens to any considerable number of brethren, the lodge is sick. It suffers from malnutrition. It isn't being fed. It is starving and in all too many

C. There is no Volume of the Sacred Law forming an indispensable part of the furniture of the organization.

D. The Legend of the Third Degree is lacking, though their legend tells of faithfulness unto death, on the part of both men and women.

E. Secrecy is enjoined under penalty of direct results.

F. There is no symbolism of the operative art.

G. The association is now and has apparently always been open to women as well as to men.

In other words, tested by the standards set forth by the Grand Lodge of Massachusetts, they believe in immortality and practice secrecy. They may possibly be credited with Monotheism. They entirely lack the other four landmarks above mentioned.

We ventured to suggest to the Grand Master that it would be better if the words "Free Mason" should be dropped from their name: to which he replied that he would take the matter under consideration.

We were taken freely through the building, including the meeting room, where we saw their furniture and regalia. Later we were entertained by the Grand Master and some of his officers at a Chinese feast in their temple and we also had the pleasure of his presence in our home for a meal.

cases the remedy sought is a transfusion of new blood in the form of new members. But this at best can effect only a temporary revival of strength. Soon the disease will attack them too if dullness, monotony and a dreary repetition of the ritual form the bulk of the food set before the members.

If all a new member ever learns about the lodge and its work is what he gets in the initiatory lectures and charges, we can be sure his interest in the art will not endure long. The conclusion of the work in the third degree does not make a man a Mason—it only brings him to full light and provides the associations in which and with which he can make himself a Mason. Anyway that is the only way a man can be made a Mason in truth and in fact. No one else can do it for him. But we can help him, and the aid we offer can be a powerful influence in stimulating his desire to learn. It is in that kind of atmosphere that real love for and loyalty to the Craft are formed.

Appreciation of what the lodge stands for and what it actually means is best gained from knowledge of its past. This knowledge cannot be gained without learning something also of the nations, peoples, manners and customs under which it functioned. Given a genuine zeal for understanding the student will find it possible to trace the Masonic traditions far back into the misty past. Then, observing its fidelity to truth, honor, justice and brotherhood through all of the trials and vicissitudes it has met, he is not only inspired to emulate these examples but also reaches a deep confidence in its still more useful future.

It is true that an imposing lodge room assists in creat-

ing this attitude. But even a fine dining table fails to hold interest if always barren of appetizing food. And by the same token, even a humble table is always exciting if laden with choice viands. Thus the finest lodge

room may become just a hall while the poorest one may to all of its members become a sanctuary.—*The Masonic Chronicler*.



### FROM AN OLD FRIEND

Wilmington 35, Delaware

November 4, 1948

Dear Bro. Moorhouse,

When the Boston Subway was under construction leakage from the gas-mains caused an explosion. When one of the laborers regained consciousness he asked his chum: "Paddy, where were you when the surprise took place?"

Just to show you that recent events have not floored all of us here, I dug the enclosures out of my files. As *THE CRAFTSMAN* figures in the correspondence incidentally, if for no other reason, you may find it interesting.

Please allow me to renew my wishes for your every welfare.

Fraternally yours,

PHILIP T. NICKERSON.

Wilmington, Delaware,

September 12, 1945.

Roscoe Pound, Esq.,  
Watertown, Massachusetts.

Dear R.W. Brother:

At the Feast of St. John last December P.G.M. Bro. Johnson talked about changing the ritual. Saying in part:

"What good is the second section of the second degree today? It is outgrown. There is not one initiate who is at all interested in the advance from a point to a line, from a line to a superface, from a superface to a solid. . . . Can we not gain somewhere, somehow an inspiration again to become leaders and not stay behind in the procession of the thought of today?" And in his peroration he gave the idea that you advanced similar opinions thirty years ago at the Feast of that year, "which went over the heads of a good many of us. . . ." As to that he may be right; I myself was there to hear you.

Bro. Johnson seems to be allergic to the liberal arts, particularly geometry! Meanwhile they are taught in the universities.

Soon after reading the report of the

talk above mentioned by chance the following turned up N. E. MASONIC CRAFTSMAN of March 1940, p. 145:

"*Roscoe Pound On Masonry*. Dean Roscoe Pound, of the Harvard University Law School, recently voiced impatience with the so-called modernists who say Freemasonry, in its form, ritual, and symbolism, is outmoded. He says:

"I have little patience with those who are asking today, 'What can be done to bring Masonry 'up to date?' If we brought Masonry 'up to date' today, it would again be 'out of date' tomorrow. In my opinion Masonry has more to offer the twentieth century than the twentieth century has to offer Masonry."

Dean Pound is a 33d degree Mason in the Northern Masonic Jurisdiction, is the author of *Masonic Jurisprudence* and *Lectures on the Philosophy of Freemasonry*, and was presented the Grand Master's medal for Distinguished Achievement by the Grand Lodge of New York in 1939."

When doctors disagree who shall decide? May I ask your aid in my quandary?

Faithfully and fraternally,

(signed) PHILIP T. NICKERSON.

Law School of Harvard University  
Cambridge, Mass.

15 September 1945

Mr. Philip T. Nickerson,  
Wilmington 35, Delaware  
Wor. and Dear Brother Nickerson:

I suspect there is not the disagreement between M.W. Brother Johnson and myself that appears on the surface of the two quotations in your letter of September 12. Brother Johnson was talking about the lecture in the second degree which, as you know, was the work of Preston, but has been greatly abridged in this country until as it is commonly given a good deal of it is pretty much void of meaning and certainly void of significance. Take, for instance, the quotation in your letter. Preston's abridgement of Euclidian geometry is not significant today although there was much significance

in his attempt to make the second section of the lecture in the second degree a compendium of universal knowledge in a time and place where knowledge was scarcely available to the great bulk of the people. It must be remembered that this lecture in the abridged form in which we give it today is neither Preston's lecture nor any essential part of the ritual. Within reason I can sympathize with Brother Johnson's desire to replace it by something in line with the old charges. What I was talking about in the address from which the paragraph in your letter is quoted was an idea which was much voiced at one time that the Craft in its purpose, in its methods, organization, and ritual should be "brought up to date." That seemed to me not only unMasonic but unwise from the standpoint of the function of Masonry in the society of today.

What I said many years ago in the lecture on Preston delivered before the Grand Lodge which Brother Johnson quotes had to do with the second section of the lecture in the second degree. I was not talking about ideas of "modernizing" the Craft.

I presume you should wish to keep the notices of meetings enclosed in your letter and am returning them to you accordingly. I need not say that one bearing your name, one honored by the Craft throughout the English-speaking world, does not need to identify himself in addressing a Massachusetts Mason.

Yours fraternally,

(signed) ROSCOE POUND.

Wilmington 35, Delaware,

29 July 1946.

Roscoe Pound, Esq.,  
Law School of Harvard University,  
Cambridge 38, Massachusetts.  
R.W. & Dear Brother Pound:

Nearly a year ago you answered some inquiry with fraternal kindness. Since then reading the *Holmes-Pollock Letters*



it was pleasing to find this passage, P. to H. (I. 88):

"The Chancery Bar Lodge counts 4 M.M. more of whom I am one. The ritual of Masonry is a perfect illustration of Selden's wise remark about the use of ceremonies in his *Table Talk*; they are like a penny glass of cordial, of no value of itself, but the liquor is lost if you break the glass. For the rest, it was developed sometime in the 18th Century, by one who had much leisure, but I have no doubt that it preserves medieval elements."

And with Brother Johnson's words about "from a point to a line &c." in mind it refreshed to find Holmes, a non-Mason, writing Pollock (II. 28):

"I have just sent back an opinion of one of our four JJ with a criticism of an argument in it of the 'where are you going to draw the line' type—as if all decisions were not a series of points tending to fix a point in a line."

However now that Brother Johnson is busy revamping the S. R. of Europe perhaps his urge for ritual change has lessened. At all times I wish him well, as you may see by glancing at the enclosure. Please do not return it; but file it in the waste-basket.

Now, if I am not too troublesome, please help me again. A grand lecturer years past came to a Winslow Lewis Lodge rehearsal unsummoned. Soon he ruled that our somewhat distinctive floor work must be standardized. The late Wor. Bro. Macomber demurred for the reason that the work was laid down by our namesake in 1855, and with the approval of "one honored by the Craft throughout the English-speaking world" since unchanged, and ought so to continue. The experienced 'uncle of his nephew' was absent. But the newly admitted 'nephew of his uncle' asked: "How

long must a Masonic practice obtain before it becomes a Masonic custom?"

The incident closed, in default of any more from the lecturer. I still seek Light.

Yours faithfully,  
(signed) PHILIP T. NICKERSON.

That summer our Brother Pound was in China advising the Ministry of Justice in Nanking on matters of judicial reform and reorganization of courts. On his return he made reply to my letter of July 29 as under.

Law School of Harvard University  
Cambridge 38, Mass.

31 October 1946

Philip T. Nickerson, Esq.,  
Wilmington 35, Delaware  
Dear Brother Nickerson:

I am greatly obliged by your sending me a copy of "Not to be Found in the Proceedings." \* It is indeed a good story and an occurrence thoroughly characteristic of the two principal participants.

As to the question you ask, I do not know of anything authoritative on the subject. Of course a custom could be changed by Grand Lodge legislation as can anything short of one of the handful of landmarks. But I should think that a long continued practice unchallenged by the Grand Lodge ought to have attained in time the rank of a valid custom. At common law a debt is taken to have been paid after twenty years. The statute of limitations of James I barred a writ of right after twenty years, and Blackstone lays it down that the ownership of property is completely lost after sixty years of unchallenged possession. Constantine fixed thirty years as the period of *longissimi temporis praescriptio*. Certainly a custom starting as did the one of which you write under such excellent auspices and continuing to be practiced for a period of ninety years (or I should think for a period of sixty years for that matter) ought to stand as a valid custom. But this is an offhand opinion.

Fraternalty yours,  
(signed) ROSCOE POUND.

#### GRAND LODGE SECRETARIES

The Conference of Grand Lodge Secretaries will be held on February 21, 1949, beginning at 9:30 a.m. in the Pan-American Room of the Hotel Statler at Washington, D.C. The meetings of the Grand Masters, Grand Secretaries, and the George Washington Masonic Memorial Association will be held that week, the last named on February 22nd, in the

Memorial Temple at Alexandria, Virginia.

The schedules are rather crowded so the Grand Secretaries will forego their usual dinner this year. The reports of the President, the Secretary-Treasurer and the committees will be made; the program outlines several good and interesting subjects to be discussed and considered. One is whether or not the Conferences should be rotated and the Grand Secretaries have their meetings elsewhere instead of in Washington every year. Another is to discuss dual membership. Some Grand Lodges permit it and some do not. They seem to think it is worth while for the benefit of Masons who come from abroad and who will probably remain in the United States, yet they do not want to give up their membership in their Mother Lodges. Other subjects are current jurisdiction, dissemination of work, or teaching it, the cipher question; and an open forum will be held in which everyone speaks for himself, if he wants to do so.

#### REENACTMENT OF HISTORIC NORTH CAROLINA SCENE

So far as research has disclosed, the first public Masonic procession ever held under the Grand Lodge A.F.&A.M. of North Carolina was the Masonic procession which took place at Chapel Hill on October 12, 1793. The occasion was the laying of the cornerstone of the Old East Building, oldest State University building in the United States, with Masonic honors by the Grand Master, William R. Davie. It was the first of the group of buildings erected which now embraces the campus of the University of North Carolina. Many brethren from Hillsborough, Chatham, Granville and Warren attended the ceremonies, with two Masters of Lodges and four other officers assisting the Grand Master.

On October 12, 1948, 155 years later, this historic event was reenacted at a mass turnout of students of the University, by John H. Hinson, Master of University Lodge No. 408, wearing the Masonic emblem, who took the role of Grand Master, assisted by the Senior and Junior Wardens of the Lodge.

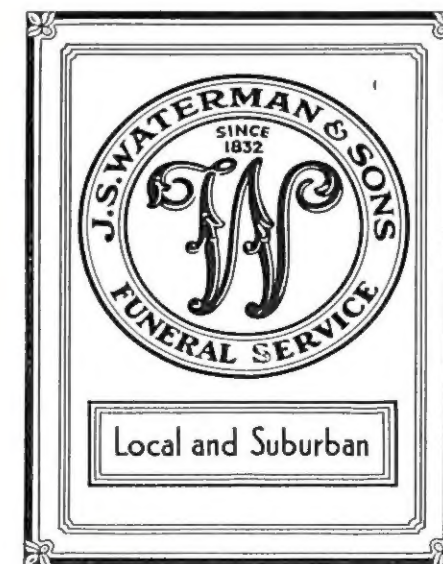
Earl Wynn, director of the Communication Center, was the historian for the pantomime. Describing the earlier ceremony, he said in part: "... to this hill, far remote from the outside world, there had come on October 12, 1793, a small company of distinguished persons to lay the cornerstone of the first building. Conceived in the constitution adopted at Halifax in 1776, chartered by the Legislature in Fayetteville in 1789, the University cornerstone was to be laid this

October day—to be known in generations to come as University Day."

Following the laying of the cornerstone, Rev. J. C. Herrin, Baptist student chaplain, took the role of the Rev. Samuel E. McCorkle, who delivered the address in 1793. Speaking the same words he said: "Liberty and law call for general knowledge in matters of State, and these knowledge in the people and extensive in turn demand public places of education." This single sentence, said the historian, "struck the keynote of the purposes and ideals of this institution."

The University has had a steady growth. Within the past ten years the enrollment has increased 4,094, with students numbering in the fall of 1948 7,603—6,719 men and 884 women.

The dark days of the institution were during the period from 1865 to 1875. During this period the cornerstone was despoiled and its contents taken, also a bronze plate, and here hangs a narrative of exceeding strangeness. Thomas B. Foust of the class of 1903 of the University conducted a brass foundry in Clarksville, Tennessee. Late in September, 1916, one of the foremen in the foundry called Mr. Foust's attention to a plate which he said "might be valuable and I think I'll keep it." The name William Richardson Davie on the plate caught Mr. Faust's eye. Though the plate was dirty and tarnished, he saw that it must have been associated with the history of his old Alma Mater. A laboratory examination disclosed it to be the plate that was placed in the cornerstone of the Old East Building. The plate had come into Mr. Foust's possession with a lot of scrap brass that had



been purchased from a local junk dealer and was intended to be melted into various brass castings.

Following the recovery of the plate it was formally turned over to the University of North Carolina by A. B. Andrews, the Grand Master of the Grand Lodge of North Carolina, with remarks which covered its history and which appear in the Proceedings of the Grand Lodge for 1917. In the remarks it was noted that Grand Master William R. Davie was a soldier in the Revolutionary War, a member of the Convention that framed the Constitution of the United States, Governor and patron of the North Carolina University, and a graduate of Princeton University.

## All Sorts

### VALUE OF A SMILE

No one has ever added up the value of a smile,  
We know how much is a dollar's worth, and how much is a mile;  
We know the distance to the sun, the size and weight of the earth;  
But no one here can tell us just how much a smile is worth.

—Author Unknown.

I believe in the sacredness of promise, that a man's word should be as good as his bond; that character—not wealth, or power or position—is of supreme worth.—Edwin Markham.

Speaker: "The time has come, fellow citizens, when we must get rid of socialism, and communism, and anarchism—"

Old Listener: "Let's throw out rheumatism, too."

### NO TACT

Tact is what a certain Arkansas editor had nothing but when he printed the following item in his paper:

"Miss Hanna Smith, a Batesville belle of twenty summers, is visiting her twin brother, who recently celebrated his thirty-second birthday."

Sandy (entering nursery garden): "Have ye a nice cucumber?"

Gardener: "Aye, he's one. That will be fivepence."

Sandy: "Too much. Have ye no' one for tuppence?"

Gardner: "Ye can hae this for tuppence."

Sandy: "Al richt, here's the tuppence. But don't cut it off; I'll be calling for it in about a fortnight."

## The Massachusetts Protective Association, Inc.

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\* "Not To Be Found In The Proceedings." by P. T. Nickerson in the May 1936 number of The N. E. Masonic Craftsman.



*A Hint to Masters:*

## A PLAY

# “As It Was Beginning”

Boston 1733

*Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.*

By M.W. REGINALD V. HARRIS, K.C., P.G.M.

*Grand Historian of the Grand Lodge of Nova Scotia*

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the MASONIC CRAFTSMAN it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the CRAFTSMAN may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

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